George Eldon Ladd's *Commentary on the Revelation of John,* at 4.25, is a substantial volume of 308 pages. Published in 1972, it is now in paperback, and it is a reasoned presentation of the premillenial position, but not dispensational. He makes such poignant observations that the Christian hope is ultimately on this redeemed earth, not in a vague spiritual or shadowy existence in the distant heavens, which comes from Greek philosophy rather than the scriptures. It is a verse by verse study and very well done, treating Revelation as a true prophecy, pointing to the church at the time it was written but also to the church in the consummation of all things. Harold Ockenga says it is balanced, scholarly & devout.

Our double volume on *The Church of Christ: Yesterday and Today,* 1973-74, is now out of print. The double volume for 1971-72 (The Restoration Mind) is still available at 4.50; 1975-76 (The Word Abused) at 5.95. We still have two single volumes: *The Quest of God* (1968) and *The New Humanity* (1970) at 3.50 each. Our new bound volume for 1977 will be ready in the spring. Place your order but send no money. An invoice will be sent with the book.

Be sure to inform us well in advance of a change of address, sending us both your old and new addresses. If the post-office has to inform us of your move, we drop your name from our mailing list. Ouide and I appreciate all correspondence, and we send our love and best wishes to all, even when we cannot respond personally to all the encouraging notes that attend your renewals.

READERS EXCHANGE

You can hardly beat RR for making you think, changing your views, and making you love people.
–J.R. Bankston, Tulsa, Ok.

I enjoy every issue and it has helped me so much spiritually. I am a member of the Church of Christ and I love all people and love all Christians.
–Hazele Eubank, Jacksonville, FL

Keep it coming! Even though inflation is hitting us . . . we need the spiritual food and news from your monthly visit. Surely did appreciate the picture of you two. Some day we'll send you one of us, so we'll recognize each other if we should all be excommunicated together! Seriously, we love you and send you our best wishes . . . .
–Louis & Anna Blisset, Marquette, MI

I am happy to see even amid our stifling traditions many currents of renewal flowing in and out of the hearts of our brothers and sisters. I praise God that I serve an assembly that has an acceptant heart and open mind.
–Ron Miller, Butler, KY

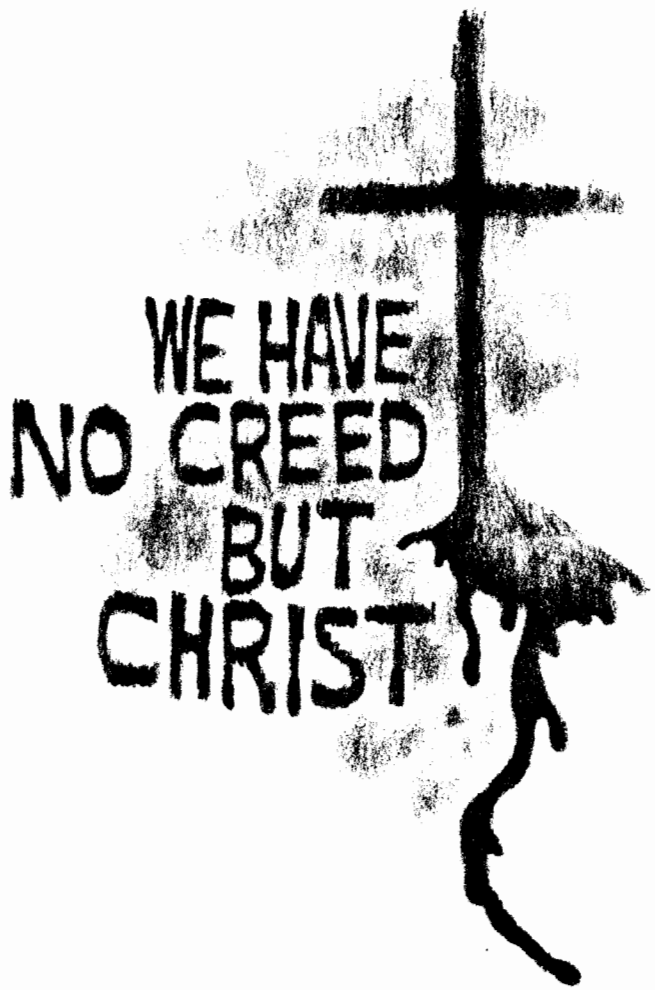
I have just recently begun to receive your *Restoration Review* through the generosity of a brother-in-law. It is refreshing to say the least to hear someone speak so openly concerning many of the matters that have divided us through the years. I wish I could find restoration brothers in our area so open to truth and brotherhood. *–Max E. Goins, 1st Christian, Marianna, AR*

Heresy is Posing Opinions as Elders

RESTORATION REVIEW

Leroy Garrett, Editor

March, 1978 Volume 20, No. 3



The Ancient Order . . .

IS THERE REALLY AN ANCIENT ORDER?

Anyone who is writing a series of essays on the Ancient Order certainly needs to make up his mind as to whether there is any such thing. Our pioneers spoke of the *search* for the Ancient Order. It would be ironic to conclude there is no such thing after all and that any such search is in vain. Since I believe that such a search is both appropriate and rewarding, I must conclude that there is such a thing as the Ancient Order. But since I do not understand the Ancient Order to be what many of our people understand it to be, it is appropriate that we come to terms with the idea.

I do not believe there is *the* Ancient Order in the sense that the scriptures provide an exact pattern or blueprint for all the details of the work, worship, and organization of the church and of the Christian life. There is no uniform pattern of how the primitive congregations were set up, and there are differences from one church to the next. The corporate worship does not follow a set scheme, and while the worship of one assembly may not contradict that of another, the differences are nonetheless impressive, such as what we find at Corinth over against what we find in Ephesus or Jerusalem. The primitive community had no explicit name and no definite way of identification, except by such oblique references as "the Way" and "the sect everywhere spoken against" in Luke's history. For upwards of a generation it was more or less thought of as another Jewish sect.

While our churches today are elder-centered, it is not exactly that way in the primitive churches. The apostles are the most important persons in Jerusalem and the elders sort of slip up on us later in the narrative. We have more information on the worship of the Corinthian church than any other, but elders are not even mentioned. One would think that the letters to the seven churches in Asia would be sent to the elders, as would almost certainly be the case with us, but they were not. Prophets and teachers are in the church at Antioch (Acts 13:1) and apparently directed it. Elders are not mentioned. The extra-canonical writing, the *Didache,* written about 140 A.D. and respected for its factual information as well as its antiquity, tells of Syrian churches ruled exclusively by "prophets and teachers." And yet elders are mentioned sufficiently in scripture to inform us that they were a part of the life and make-up of the earliest congregations, at least in some of them. In most all areas of worship and organization our information is fragmentary. We do not have the solid, complete picture that our claim of "restoring the New Testament church" would imply.

As for the government of the church, it seems to have been progressive. The centers of the faith, such as Jerusalem, Antioch and Corinth, were

Address all mail to: 1201 Windsor Dr., Denton, Tx. 76201
RESTORATION REVIEW is published monthly, except July and August, at 1201 Windsor Drive, Denton, Texas on a second class permit.
SUBSCRIPTION RATES: $4.00 a year, or two years for $7.00; in clubs of five or more (mailed by us to separate addresses) $2.00 per name per year.

at first directed either by the apostles themselves or by especially endowed prophets and teachers, with only modest reference to elders, if that. In Jerusalem a body of elders eventually took their place alongside the apostles (Acts 15:6, 22), but we do not know for sure that elders had such a role alongside the prophets in Antioch and Corinth, at least not at first. In what might be called "the mission churches," those resulting from Paul's missionary journeys, we have the most substantial evidence for the rule of elders, a plurality of them. Acts 14:23 shows that elders were appointed in each of these churches, while Titus 1 and 1 Tim. 3 not only assume the existence of such an office but lay down qualifications for those who would hold it. 1 Tim. 5:22 probably refers to the practice of an evangelist ordaining elders by the laying on of hands. Timothy is urged to show caution in making such ordinations.

But there is a question as to how uniform the practice was of elders in every church. If Paul had had the especially endowed prophets and teachers in the mission churches, such as were available at Antioch, he might have postponed the appointment of elders. Being Jewish and synagogue-oriented, he probably organized the mission churches after the synagogues, which were conducted by elders. The fact remains that even after they were of some age some churches had elders and some did not, or at least they are not mentioned when we would expect them to be. It is noteworthy that Paul lists eight offices, or perhaps ministries, that God has placed in the church, and elders are not mentioned by name (1 Cor. 12:28). They might be included in *administrators,* for this refers to governing the church, somewhat equivalent to the rulers of the synagogue. But what else might administrators include? Where do the deacons come in, who are not listed either? Perhaps they would be included in *helpers.* The list of eight ministries includes not only apostles and prophets, but also those who work miracles, healers (these two may relate to the church's ministry to the sick and poor), as well as those who speak in various kinds of tongues.

It is not easy to go down this list and check off precisely which of these ministries are relevant to our age and which are not. There may be more latitude than we have allowed. *Helpers,* for example, might allow a church to have staff psychologists, counselors, and lawyers, ministering to the poor and the deprived.

It is also noteworthy that "the order" continues to progress over the next few decades. By the time of Ignatius, who wrote as early as 110 A.D., numerous churches had "the bishop" as well as elders and deacons. Playing the game our way, we have said this was the first step toward apostasy, that "the bishop" is a departure from the pattern. Can we be sure about that? Ignatius was not exactly a heretic or an apostate. When he wrote his letters to the various churches, in which he addresses *the bishop,* he was on his way to Rome to be executed for his faith.

Ignatius might have said that "the bishop" is among the *administrators* in Paul's list in 1 Cor. 12. Besides, these words that he wrote to *Polycarp* do not sound too far off base: "I am giving myself for those who are obedient to the bishop, the elders, the deacons, and may I have my portion with them, in God. Toil together, struggle together, race together, suffer together,

rest together, rise together, as God's managers, assistants, and servants."

He does, however, go too far for most of us. He told the church at Ephesus to "look upon the bishop as the Lord himself," and he elsewhere advised that it is impossible to have a church and to baptize and break bread without the presence of the bishop. If this is too strong for you, then you answer the question as to when and how a group of people becomes a true church, properly set in order? Do they need no government? Are they a church, *ipse dixit,* just like that, by simply gathering around the Supper? Or is there *some* necessary order to their going into housekeeping for the Lord? When a group supposes that it needs a preacher to have "a real church" it is leaning toward what Ignatius was saying. The power assumed by some preachers would no doubt put the Ignatian bishops to shame.

Ignatius as a "church father" lived within the apostolic age. We are not talking about hundreds of years. The distinction drawn between "the bishop" and the elders could not have evolved overnight, so it must go back well into the first century. If there had been a definite, patternistic kind of apostolic order of elders and deacons, and no more, in each church it would be unlikely that "the bishop" could have emerged in so many places by the close of the century. We've all heard of the beloved Polycarp, who, at 86, gave his life for the faith by being burned at the stake, and did it nobly and courageously. He was "the bishop" of the church at Smyrna around 150 A.D. Does being "the bishop" make him some kind of heretic?

We are saying that these things developed the way they did because the order of the church was fluid from the outset rather than fixed. There is no blueprint, and it is folly, if not asinine, to argue that there is. Everyone who so argues has to be very careful in what he selects from "the pattern" and what he leaves out. The patternists among us will ignore the likes of Rom. 16:1, for whoever heard of a deaconness in a Church of Christ? And they'll make those chosen in Acts 6 the deacons of the church, for it fits well into the sermon outlines. They'll virtually ignore 1 Cor. 12:28 since they find no need for "healers" and "workers of miracles" in the church, even though Paul says God placed them there—and he didn't say temporarily! Since God is selective about the centuries in which His church heals, the first but not the twentieth, why have healers? And yet they'll find "the minister" in every New Testament church—someway, somehow he's there since we have him in every church!

We should note in passing that it is this "pattern fallacy" that is the culprit in our ugly habit of dividing every few years. He who presumes to have the pattern all worked out calls us to "the loyal church," which is but one man's opinion of what the true church is. 1 Cor. 14 rules out Bible classes. The presence of the scriptures themselves rules out literature. "Jesus took the cup" rules out a plurality of cups. The silence of the New Testament in regard to instrumental music necessitates only acappela music. The "pattern" does not allow for any kind of agencies, societies, or auxiliaries, or any kind of cooperative schemes, as these are sinful.

And yet a dozen different kinds of "loyal" churches, none recognizing any of the others as true Christians, manage somehow, despite the "pattern," to justify multi-million dollar

edifices in a world where half the people are starving, cushioned pews, all sorts of electronic devices, audio-visual aids, a bevy of buses, lectureships (if not agencies), graduate schools of religion (if not seminaries), multi-million dollar cooperative TV enterprises (if not missionary societies), and pooled resources from numerous churches in order to save a Foundation (if not the Herald of Truth). We all manage to justify what we want, and we can't let "the pattern" get in our way. We only make sure that we place it in our brother's way, "marking" him with this or that epithet if he does not toe our party line.

So our divisions through the years are based upon a colossal fallacy: the presumption that the scriptures provide an exact blueprint or pattern in regards to all these things in the life, worship, work, and organization of the church. This fallacy has been an albatross about our necks, and the bird is eating at our innards. This is Restoration*ism* rather than the reformation of the church that our pioneers pled for. They were neither legalists nor patternists, for they argued that the unity of the church can be realized by making a test of fellowship only those things on which Christians universally agree.

This fallacy is not only at our doorstep, causing soiled tracks in every room of our Movement, but it has cursed the church since the days of the Anabaptists, who, because of their patternistic concept, had to break with the Protestant reformation and launch their own dissident movement. If we count all the children of the Anabaptists, we come up with some 176 different conceptions of the true Church of Christ. C.C. Morrison, in his *The Unfinished Reformation,* rightly calls this "a monumental absurdity." The people in our small Texas towns must also consider it absurd to see three or four different kinds of "Church of Christ" in a few blocks of each other, each claiming to be the true church, and having no fellowship with each other. Morrison observes that if the Protestant Reformers had embraced the fallacy of the Anabaptists, they would have become so splintered that Romanism could easily have overcome the Reformation, but they rejected it. So did our own pioneers of the first two generations. They rejected patternism and pled for a catholic faith, identifying themselves with the Reformers of the 16th and 17th centuries and not with the underground groups. When later generations turned to legalism and patternism, making themselves sons of the Anabaptists, we started dividing and sub-dividing.

So, restoration must mean to us reformation. Our pioneers called themselves Reformers, like Luther, not Restorers. It is what Carl Ketcherside calls renewal through recovery. It does not mean and cannot mean a restoration of the primitive church in the sense that there is an exact and detailed pattern for that church. If we can learn this lesson, our battle for a freer, more responsible, more spiritual, and unsectarian Church of Christ will be half won.

And yet after saying all this I hasten to add that I do believe that there is in the scriptures what can be called *the Ancient Order.* There is an order, even if fluid and progressive, and it is ancient. The term appeals to me. It means that we have our roots in the ancient past, even in the scriptures. It means that we have norms, examples, guidelines, principles, commands. We

have sound (healthful) doctrine, even the words of the Lord Jesus, and these, rightly appropriated, will bless us now and forever. Jesus thus becomes the basis of the Ancient Order, for it is all built on him who is our Pattern. That order reveals to us a church that is one, holy, catholic and apostolic. That alone provides ample motivation for reformation and renewal. Let's *renew* the church through a *recovery* of its catholicity.

As to what we are to make of the Ancient Order in renewing the church in our generation, that continues to be our task through the remaining seven installments of this series. But I will now give two examples.

The first is the ministry of elders or presbyters. It is interesting that this facet of the Ancient Order helped to give birth to our Movement back in the old world with such groups as the Scotch Baptists. The point was to wrest the church from the rule of the clergy, usually one man, and from the state, and return it to the people who would run the church democratically through its duly appointed elders.

The Ancient Order is so replete with the presence of elders, even if there be no fixed pattern in reference to them, that virtually every church in Protestantism has the ministry of elders in one form or another. This could be listed as one of the catholic or universal features of the church. By the way, while stating earlier that elders are not mentioned at Corinth (and there might not have been any when Paul wrote), I should add that in 95 A.D. when Clement of Rome writes a letter to Corinth he does make reference to their elders!

And there are norms and examples as to what elders should do, to be drawn from the Old as well as the New Testament. Those of us who are part of a Movement to renew the church can bear witness to the value that this has to the universal church upon earth. And yet there is fluidity here. We cannot insist that each church be congregational in government, each ruled by a plurality of elders, even if we conclude that the evidence leans in that direction. In Jerusalem many assemblies seem to have been directed by the one board of apostles, then later elders. We cannot presume that some exact pattern rules out the way the Presbyterians do it. Nor can we anathematize "the bishop" who often serves the Episcopalians with more humility than do our "senior" elders. When things go wrong, they may pray for an abdication, while we refer to the need of a few "good funerals." The fact that we have on our side is that there are elders or presbyters throughout Christendom, all over the place, and that alone implies a New Testament norm that is generally recognized. Let's explore that norm more creatively, discovering what the ministry of elders can really do for the church, and let it be seen throughout the Christian world. We can thus show *our* understanding of the Ancient Order by our good works and our good elders without putting down others who come up with a different arrangement of the presbytery. If you can accept dear old Bishop Polycarp, when he humbly ruled over the presbyters, then you should not feel too far removed from the Methodist bishop in your nearest large city. After all, when Polycarp died he apparently felt no pain, the smell of his burning body was like sweet incense, and those who stood by heard the voice of angels. And he was the bishop of Smyrna-and your brother, whether you like it or not! I for one like it.

The second example has to do with evangelism rather than church organization. However much we (and Paul!) criticize the church at Corinth, one of the most remarkable insights into the early Christians' outreach is found in 1 Cor. 6. "Do you not know that the unrighteous will not inherit the kingdom of God?" the apostle assures them. Then he gives this catalogue of gross sins: "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God." That is strong language, isn't it? It shows us how serious some sins are that we take all too lightly, such as greed. Such instructions become a norm for our lives, even when negatively stated, and this too is part of the Ancient Order.

But after listing these terrible sins, Paul says: "And such were some of you. But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God."

This shows that a church can reach out into this sinful world and by means of the gospel of love bring the desperate ones into the fold of Jesus. Corinth stank with its filthy sins. Adultery, homosexuality, drunkenness, thievery. The apostle says that the church had in its number those who had lived in such sin. The redeemed ones reached out and snatched fornicators, drunkards, and homosexuals from destruction. What a testimonial that is to a church!

This is part of what I mean by the Ancient Order. While no congregation in the New Covenant scriptures is a pattern for our churches today, certainly not Corinth, there is nonetheless an order of life and mission that emerges from their experiences. We can see that there are some significant respects in which we should be like the church at Corinth. When the apostolic documents are responsibly interpreted, the kind of church that God wants His people to be begins to emerge. It may not be in the form of an architect's blueprint, but it is there.

–the Editor

HERESY IS PUSHING OPINIONS

It is a common fallacy to define heresy as error or false doctrine, while in fact it has no necessary relation to doctrine at all, whether true or false. One is a heretic because of what he *is* or what he *does,* not so much because of what he teaches. One may teach nothing but the truth and still be a heretic, or he may be, like Campbell said of Origen, "guilty of a thousand errors" and still not be a heretic. Heresy is a behavior problem, not a matter of "unsound" doctrine. All of us have surely taught many errors through the years, and while this is not to be desired it is not necessarily heresy. If teaching something false is heresy, then we are all heretics at one time or another. It was in connection with teaching that one apostle was led to say, "We all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also" (Jas. 3:2). There are no *perfect* teachers, despite all the implicit claims of infallibility in our ranks.

Heresy must therefore involve something that is much more than error, even serious error. The brother who holds that the Spirit is no more than the Bible, teaches what I would consider serious error, but that would not make him a heretic. There are many who can teach their way through Romans and come out with more law than grace, which I view as detrimentally erroneous—"false doctrine" if you please—but this itself is not heresy. James 3:1 might well apply to such ones: "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness," but I do not believe Titus 3:10 would apply: "As for a man who is an heretic, after admonishing him once or twice, have nothing more to do with him."

No well-meaning, sincere, honest person who is doing his or her best to understand God's word and to teach it faithfully can be a heretic, however wrong in his or her deductions and interpretations. In the scriptures the heretic is *always* deceptive, vain, corrupt, unconscienable. These adjectives are lifted from the very passages where the heretic is identified. 1 Tim. 1:19 says of them: "By rejecting conscience, certain persons have made shipwreck of their faith, among them Hymenaeus and Alexander, whom I have delivered to Satan that they may learn not to blaspheme." 2 Tim. 2:18 shows that these men "have swerved from the truth by holding that the resurrection is past already." But this must be more than a sincere but mistaken view of the resurrection, for the next line reads: "They are upsetting the faith of some." They had already "rejected conscience" and shipwrecked their faith, so they were using their teaching opportunities for the purpose of deceiving the faithful. This is what made them heretics.

We are prepared to conclude, therefore, that every warning against heresy (and every reference to withdrawing fellowship for that matter) points to a behavior problem, not a doctrinal one. No one is ever withdrawn from because of an erroneous or mistaken viewpoint, and no one is branded a heretic for holding and teaching false (in the sense of untrue) doctrine. They are all behavior problems. The heretic in Titus 3:10 is clearly identified in the next verse: "knowing that such a person is perverted and sinful; he is self-condemned." This cannot be applied to someone like Pat Boone, who sincerely and searchingly came up with an unorthodox position on speaking in tongues. Pat was not and is not "perverted" and "self-condemned." He may be wrong, but he is not a heretic.

Those who "create dissensions and difficulties" in Rom. 16:17 are heretics for just that reason. They are trouble-makers who are out to divide the Body for their own personal gain, as the next lines show. They serve their own appetites, not Jesus, and they deceive through fair and flattering speech. True, such ones might employ their own doctrinal system, as the Gnostics did, but it is their ungodly behavior, designed to wreck and to ruin, that makes them heretics. In time their teaching becomes associated with their evil designs, and may thus become identified as heresy, but it is not the teaching *per se* that is the heresy. A well-meaning but misguided teacher, who would die before he would knowingly injure the Body of Christ, might stumble into teaching something as seriously wrong as Gnosticism (however improbable), and still not be a heretic. He would be a terribly misled brother with some dangerous ideas, one in need of help, but he would not be a heretic until he was set upon imposing his teaching on others, causing "dissensions and difficulties."

An anecdote from our own history illustrates this. Aylette Raines was a young preacher of considerable promise back in 1828. He came from the Universalists, also known as Restorationists, into the Campbell movement. Since he still held and preached some of his Universalist ideas, some of the leaders among the Disciples wanted to withdraw from him, accusing him of heresy. When the effort was made to expel him at the next gathering of the Mahoning Association, it was the genial Thomas Campbell who protested by saying: "The devil has brought this question into this association to sow discord among brethren. Brother Raines and I have been much together for the last several months, and we have mutually unbosomed ourselves to each other."

He went on to say, and part of this may surprise you: "I am a Calvinist and he a Restorationist; and although I am a Calvinist, I would put my right arm into the fire and have it burnt off before I would raise my arm against him." *(Early History of the Disciples in the Western Reserve,* by A. S. Hayden, p. 168.)

It apparently didn't bother Campbell to accept a "brother in error." He himself, by the way, was a brother in error in that he was a Calvinist and seemed rather pleased with being, assuming Calvinism to be a false system. It had been 19 years since he had begun the Movement and 16 years since he was immersed into Christ. And still he talked about being a Calvinist! Those today who write ever so insipidly about "the neo-Calvinistic unity movement" could not fellowship Thomas Campbell.

Campbell realized that it is the error of the heart that really counts, and believing that Raines was sincerely mistaken, he was convinced he could be saved for the Restoration Movement, and he was, in time becoming an effective leader who gladly surrendered his opinions for the sake of the gospel.

The quotation from Campbell also shows that he would come nearer branding those who wanted to withdraw from Raines as the heretics rather than Raines. "The devil has brought this question into this association," he complained in his gentle manner, "to sow discord among brethren." Those who sow discord are the true heretics, not those who are honestly mistaken. Campbell almost said it just that way.

Now is the time to give my pithy definition of heresy, which I borrow from C.C. Morrison's *The Unfinished Reformation. Heresy is pushing opinions.* That really puts it on the line. and it fits with the scriptures, the "pushing" meaning to impose one's own deductions to the point of causing dissensions, difficulties and perhaps division itself.

This tells the ugly story of division after division in our own ranks—"pushy" brethren insisting on having their own way on scores of issues, all of them being "matters of which the kingdom of heaven does not consist," to quote Thomas Campbell again. It was that way with the organ issue. Some were eager to push it *in,* over the sincere protests of their brothers and sisters, dividing church after church, in spite of Isaac Errett's plea that they not do that, even though he favored the instrument. Some today insist on

pushing it *out*, even in churches where it has long since been no issue and where the objector does not even attend, if they are to be accepted as brothers and sisters other than "in error."

We have a great heritage of principles in this regard. Our pioneers always insisted that people have the right to their opinions—*in opinions, liberty*, they said. But we are not to *push* our opinions on others. Take an editor, a preacher, an elder, or even an aggressive sister who is *pushy* and opinionated, and you have the ingredients of difficulty and dissension. This often leads to schism, and the schism to division. It need not be. Love is not pushy. The apostle virtually puts it that way in 1 Cor. 13:5 when he says: "Love does not insist on its own way."

– *the Editor*

Addenda

After writing the above paragraphs I came upon an interesting example of heretical behavior in the early history of our Movement. You will remember that the Stone wing of the Movement did not agree with the Campbell group on baptism for remission of sins at the time of their union in 1832, though they were both immersionists. Stone and his followers gradually came to accept the doctrine and it was generally preached, though not by all. David Purviance, who signed the *Last Will and Testament* along with Stone, was one who never accepted it and never preached it during his 40-year ministry, but he had loving forebearance toward those who differed with him. In *The Biography of David Purviance* (1848), which is really an autobiography, page 81, he refers to this disagreement on baptism: "By a cautious and forebearing course, we got along for the most part, in peace and harmony; and rejoiced to believe that we could live together in Christian love, notwithstanding a difference of opinion existed."

Then he tells of how one James M'Vey came to his church in Paris, Ky. in 1839 and preached baptism for the remission of sins. He continued his ministry until a lot of excitement was stirred up and an unpleasant spirit was generated, and he baptized eighty people "for the remission of sins." Purviance says that M'Vey was of doubtful character and one who was calculated to deceive, and he at last divided the church, separating those that were baptized the way he saw it from those who did not. Purviance says he himself was careful to urge baptism as a duty incumbent upon all believers, which is the way he and Stone had taught 40 years before. He thought baptism for the remission of sins tended to separate Christians, and he could not bring himself to reject all pedobaptists as Christians. He said that he and Stone had always insisted that there is but one test to Christian fellowship and that is Christian character.

But M'Vey saw it otherwise and divided the church, undoing the union that had been achieved a few years before. The "once blessed and happy people," as Purviance described them, were now two churches, wearing different names, one "the Old Christians" and the others "Reformers or Campbellites." This division was terribly distressing to Purviance.

This shows how one might preach or teach the truth, as I believe baptism for the remission of sins to be true, and still be factious or heretical. Brother M'Vey could have found a way for those who wanted to be baptized for the remission of sins to have done so *peacefully*, without dividing the Body. It was his divisiveness that made him a heretic, even though his teaching may have been true. There is absolutely no scriptural justification for ever dividing the Body of Christ. Christ came to bring a sword, true, and to divide, but this was from the world. And we are enjoined to "Come out and be separate," but this is from paganism.

So our pioneers had it right: *We are free to differ but not to divide*. We have a lot of present-day counterparts of John M'Vey who practice it the other way, we are free to divide, but not to differ. What M'Vey did was very unusual for our people in the 1830's. They were a uniting people and not divisive.

We have a phenomenon in our day distinctly different from the story Purviance tells—the "walk out" church. These are really in most cases "pushed out" churches, the real heretics being those who must rule or ruin by pushing their own ways and opinions upon others. We have to concede that people might leave a church peacefully for the sake of freedom without having a divisive and factious spirit. But even here great caution should be shown, and the rule should be, *Stay and be a loving peacemaker* if at all possible, and go the second mile before leaving. Heresy is in the heart, and it finds no place in the lives of those who really love Jesus instead of a party.

– *Ed.*

Pilgrimage of Joy . . .

MORE OF ENGLAND AND THEN HOME AGAIN

W. Carl Ketcherside

Our stay in Yorkshire was memorable for many reasons. For one thing we were privileged to stay in the home of Fred and Hilda Hardy and their charming daughter Bessie. Bro. Hardy was a plumber and contractor and had created a lovely house called "Windyridge" out of an antique stone dwelling. I spoke five times at Morley with increasing crowds each night, and once at Ardsley and Dewsbury. The brethren seemed greatly uplifted and my own spirits soared. Bro. Hardy owned an automobile and resolved to show us as much of Yorkshire as possible, including the seven-hilled city of Morley, the home of great woolen mills.

Some areas still remain engraved in my memory. The great city of Leeds with its famous university, renowned modern hospital, the unique city hall, and the huge apartment building spread over several city blocks and erected in a perfect and unbroken circle. The quaint old city of York, looking like a throwback to the days of Charles Dickens. We visited York Minster with its crypts in the floor containing the dust of English nobility, and the famous museum with mummies and artifacts from the days of Roman occupation in the first century. The lovely city of Harrogate, famous spa and health resort, where

the crystal clear mineral waters run through the bath houses, and along the valley by the promenade where the wealthy walk.

The age-old city of Knaresborough, clinging precariously to the slopes rising above the River Nidd, and looking like an illustration from a Mother Goose book. This was the traditional home of "Mother Shipton" who was credited with prophesying the advent of automobiles, planes and other modern developments centuries ago. One day, through the kindness of Bro. Fred Sugden, who worked in a woolen mill, we were permitted to go through and observe the processing from the time the wool was received until the cloth came off in huge rolls bound for export to the United States. The week sped by all too quickly and we had to depart for Warwickshire before we were ready to go. We will never forget the Hardy, McDonald, Sugden, Sykes and Baines families, nor shall I forget Geoffrey Lodge, the astute and capable young brother who later married Bessie Hardy.

When we arrived in Birmingham, Friday, April 18, the signs of the fearful devastation wrought by Nazi bombers was everywhere evident. The Summerlane meetinghouse had been blasted into fragments one Saturday night and the brethren with whom I was to labor were using an old mess hall purchased from the government and hauled to their site. We were given hospitality in the home of Br. Fred Day, one of the elders, and also one of the gentlest and humblest men I have ever met. Scholarly and informed, he was one of the most qualified Bible teachers with whom I have ever been associated.

On Saturday, the brethren had arranged a welcome meeting, preceded by a 4:00 o'clock tea, to which all of the congregations in the area were invited. Instead of one returning thanks when we were all seated, the brethren sang a thanksgiving hymn in unison. Bro. Earl Stuckenbruck and wife, who were enroute to Tuebingen, Germany, were in Birmingham, and came out to meet me. His father was a minister of the Disciples of Christ congregation in Topeka, Kansas, where I finished high school. The Stuckenbrucks were the first Americans we had met on our tour and the "Yankee twang" with its midwestern accent sounded good to our ears.

On Sunday afternoon I was taken to the home of John McCartney, who was to be 93 years old the following Wednesday. He lived contemporary with David King, the leader of the reform movement in England for forty years. He was a boy of twelve when news reached England of the death of Alexander Campbell. I had long read his writings and it seemed like a dream that I should be in the home of this renowned scholar. He was totally blind, but his mind was clear and lucid, and as he sat with the shawl about his shoulders, talking about the Book which had been his rod and staff, it was a little like being in the presence of one of the prophets.

From the home of Bro. McCartney we went to the cemetery where the body of David King lies buried. I had already read the large book titled "Memoir of David King" by his wife Louise, and knew that the Cause had been launched in Birmingham through his efforts coupled with those of J. B. Rotherham. From a congregation of eleven members which they planted, the community of saints grew to number hundreds. In some ways David King excelled Alexander Campbell and

it is a tragedy that his work is so little known in the United States. Carved upon the simple stone erected over his resting-place are these words: "rejecting all human creeds, He pleaded that the Teaching of Christ and His Apostles is the only Divinely authorized and all-sufficient Way of Salvation and basis of Christian Union. He was a good man. Mighty in the Scriptures. Ask for the Old Paths and walk therein."

Warwickshire fairly crawls with literary greatness. On our way to Leicester to speak we visited Stratford-on-Avon. The home of William Shakespeare looked just as it had been pictured in my high school English Literature textbook. I read with interest the original manuscripts of some of his plays exhibited upstairs. In an adjoining room, where he was born, many of the world's great have scratched their names in the glass of the old Tudor windowpanes. Easily identified were the autographs of William Makepeace Thackeray, Sir Walter Scott, and John Barrymore. Speaking of Scott reminds me that as we left Stratford we went to Kenilworth to visit the castle tower featured in his novel named after the town.

At Coventry we saw the frightful havoc wreaked by the German Luftwaffe. The city grew from a Benedictine monastery established in 1043 by the famous Lady Godiva and her husband. Hitler resolved to wipe it from the earth. In two months of insane bombing the center of the city was devastated and 70,000 homes were utterly destroyed or severely damaged. The 14th century St. Michael's Cathedral was blasted into oblivion except for the 303-foot steeple which remained like a lone finger pointing toward the heavens.

The little body of brethren in Leicester met in a council schoolroom. They had recently left the large congregation affiliated with the British Cooperation for conscience' sake. We had a good audience present and a grand spirit of fellowship was apparent. The following day we drove through Sherwood Forest, the one-time haunt of Robin Hood and his merry men on our way to Loughborough where I was to speak. We stayed with Basil and Elizabeth Jaynes who were tenants working on the great Sir Julian Hall estate, embracing several thousand acres. A great many German prisoners were under guard on the estate sorting and cleaning potatoes for the market. Many of them were young and looked like anything but Nazi supermen. They were forced to wear a diamond-shaped patch of another color on the back of their drab jackets and trousers to permit immediate identification and to provide against escape. They were hungry for news of what was transpiring in the world and eagerly snatched up every bit of stray newspaper, which some of them could read.

At East Kirkby, on Wednesday night, I encountered the first serious opposition I had experienced. The British brethren, with very few exceptions, are vigorously against the idea of bearing arms in time of war, under any circumstances. Some of the older ones endured imprisonment and even physical torture for their convictions during World War One. So pronounced was the feeling at East Kirkby during World War Two that it was made a test of fellowship. The brethren refused to pass the Lord's Supper to those who were in uniform. American soldiers who attended were deliberately barred from the privilege of communing in the body and blood of the Lord.

Since I regarded war as an evil, and not necessarily a sin, I had written my book *Fighting Christians* a number of years before. In it I took up one by one the scriptural deductions affirmed by the brethren who were opposed to war and dealt with them. Thinking to prejudice the British brethren against me before my arrival certain ones in the United States had mailed several copies of my book to what they considered strategic areas. The brethren knew I was not a political pacifist. The question period following my message was without incident, but following dismissal several of the brethren gathered around and walled me in, demanding how I could be in the fellowship of those trained to kill. It reminded me of how things are done in the United States and turned out to be an interesting engagement with some of the most militant pacifists I have ever met. Since I made no test of fellowship out of their opinion it was not nearly so tense for me as for them. I could receive and love them without their changing. But the danger of making tests of fellowship out of personal deductions from the scriptures was borne home to me as I had never seen it before.

After a final meeting in Birmingham we returned to London to spend more than a week with the Scott family before embarking on the Queen Elizabeth for home. It was a time literally crammed with interest, but would require too much time and space to describe. On Sunday, April 27, there were 24 present for the breaking of bread in this great city of ten million souls. In the evening Bro. Scott asked me if I would be willing to engage in a question forum after the gospel meeting. Although I was surprised at the request, I agreed to do so. Later I learned that two or three in the congregation had raised objections to allowing me to speak because of my position as to bearing arms in international conflict. The forum was a good one and the contention quite sharp at times, although good order predominated. Some were more dogmatic than others and the questioners disagreed among themselves, but the session helped clear the air. I came away with a sense of deep appreciation for the brethren, even those who disagreed with me.

We sailed from Southampton on Saturday, May 3, and arrived back in St. Louis on May 10, my thirty-ninth birthday. Our eager hearts were filled to overflowing to see the children well and hearty and doing well in school. In the ensuing weeks scores of letters came from those whom we had met and as we replied to them our hearts drifted back across the ocean and in memory we lived again with those who were so dear unto us. As I write this thirty years have passed into history since we first set foot in Great Britain, but we still hear from several of those whom we met. We would like to hear from all of them.

Almost at once my services were in demand by congregations which wanted to hear of our trip and see the amateur movies we had made of the entire time. I resumed my weekly radio broadcast which had been temporarily placed in the efficient hands of Hershel Ottwell after my 171st consecutive message. Too, we had to begin distribution of the first volume of the Bible Commentary by Brother Zerr which we had published under our imprint. It sold for $4.00 per copy, bound in cloth and stamped in gold.

Our paper *Mission Messenger,* now almost ten years old, was full of

reports of congregations being planted, new meetinghouses being erected, and people being immersed into Christ. Every issue contained letters from abroad and it seemed as if God was smiling upon the efforts of "the brotherhood." It never entered our minds that we were exclusivists forming a divisive party. We were the one body for which Jesus had died. It was a propitious season for resuming the debates with Brother Brewer who had suggested that we hold an open discussion upon every Christian college campus. Inasmuch as he was on the staff of Harding College at Searcy, Arkansas, he suggested it as the best place for our third encounter.

On October 20, 1947, I wrote this genial "brother in error" and asked him to select a date. I was ready when he was. In his reply he said: "I suppose you keep up with the papers and, if you do, you realize that there is a considerable interest now aroused over a question among ourselves. This is the old question of whether or not a church should contribute to a school. You know my position, and this is the position held by the vast majority of my brethren. However, the *Bible Banner* group has been seeking to destroy me for some years and they thought they would get me committed to an issue on which none of the schools or orphan homes or papers would agree with me, and then they would have me branded as a disloyal, unfair man. They have failed in this and it is about to turn the other way. The *Bible Banner* is about to find itself standing alone on this point except for the sympathy they get from the Sommers. They are inconsistent or they would go on over to the Sommers or else drop the point they are making an ado about. Right now we have a challenge out to them and it is possible that Roy Cogdill will finally be urged to meet me in debate. If that happens, I'll have him as an opponent instead of you; and when the debate is over, you can probably take his arguments and debate with me or some other man on our side.

"At any rate, this is the status of the case now and I am not prepared to tell you that you and I can have a debate soon. If this other debate fails to develop, then we may get Harding to invite our debate and we can move it to Memphis where we will have a big auditorium. We shall have to wait, however, for a while before we pursue this matter any further. With all good wishes, I am faithfully yours, *—G. C. Brewer."*

I never debated Bro. Brewer again. The trouble which was fomenting in the ranks of those with whom he was directly affiliated continued to grow until eventually another major cleavage occurred and the restoration movement was disgraced by another unnecessary division. Today in some cities there are representatives of both sides meeting and challenging one another for debate. One side refers to the other as "liberals" while they think of themselves as "conservatives." The fact is that neither group is the body of Christ in its fulness and both are simply factions which cannot get along with each other.

In January of 1948 we had 85 students from ten states enrolled in the study of the Word in Saint Louis. It was a great learning experience and we explored the Bible with a keen sense of desire for knowing more about the divine revelation. For six weeks we studied every day and held three night sessions of two hours each. We drew so close together that we wept when the time came to bid one another farewell.

Young preachers of the gospel, capable and eager, were rising up from every direction. Congregations which had always opposed us were switching their allegiance. In many older places record crowds were being registered. If I were to select the period in the twentieth century when the party with which I was allied reached its peak, it would be that time approaching the year 1950. We were confident, united, aggressive and fearless. On October 11, 12, 13, I debated Burton Barber at the Midwestern School of Evangelism, in Ottumwa, Iowa, on the subject of instrumental music. The fact is, we were ready and anxious to debate anyone who differed with us on any question.

DOWN HOME

The Saint Louis Forum is a unique experience. For 20 years it was held at Hartford, Illinois, but has been conducted at Saint Louis Christian College for the last four years. Representatives of every segment of the restoration movement heirs are invited to participate. On every issue two forty-minute papers are presented, generally expressing divergent views. The two speakers are then questioned by the audience for forty minutes. In the forum held December 28, 29, there were twelve states represented.

The questions and speakers were as follows: "Is the baptism of the Holy Spirit available to Christians today?" Ken Jensen, Indianapolis, Indiana; W. Carl Ketcherside, St. Louis, Mo. "What should be our relationship with believers in Christ in denominations outside of our restoration movement heritage?" James Robinson, St. Louis, Mo.; Phil Young, Lawrenceville, Illinois. "Is the practice of hiring a man to serve as the pastor in a congregation having elders in harmony with the New Testament scriptures?" Edward Fudge, Athens, Alabama; Chuck Sacket, Granite City, Illinois. "To what extent did the first century culture affect the contents of the New Testament and its demands upon believers?" Don Haymes, Memphis, TN; Andrew Paris, Florissant, Missouri.

There is always a two-hour session which is open to anyone who wishes to express an opinion on the subject selected. This year it was phrased: "What do you consider to be the greatest threat to our Christian witness?" There were 15 volunteers this year, and not one was a "dud." The 1978 forum will be held December 28, 29. Every person is invited . . . We will send a free copy of my book "One in Christ" to any college or university student who personally sends a request for it. The supply is becoming limited. Send to the address below . . . Those who are interested may secure copies of *The Authority Totem* by sending at the rate of ten for one dollar. . . . April 7, 8 it will be my good fortune to speak to the Ohio Youth Rally, Canton, Ohio. . . . I will be at Puget Sound College of the Bible, April 12-14; and at Johnson Bible College for the Junior-Senior Banquet, April 21 . . . I have been invited to deliver another address to the Jewish men who are a part of the Messianic Forum, April 25 . . . Teddie Renollet and myself are scheduled for a joint meeting at Bonne Terre, Missouri, June 4-9 . . . Although it is still quite in advance of the date I expect to meet many brethren at the Camp in Macrorie, Saskatchewan, which gets under way July 28. —*W. Carl Ketcherside, 139 Signal Hill Drive, St. Louis, Missouri, 63121.*

HOW TO AVOID PAYING YOUR FAIR SHARE

Norman Parks

With income tax time upon us, every faithful church member should be activated by examples already set to claim at once his royal heritage and make it pay. It can put thousands of dollars—real cash—into his pocket, or at least leave it there, come April 15!

How is this done? Simply by putting into practical operation the theological principle embraced by the Church of Christ that every member belongs to the royal priesthood. Harding College faculty members are already setting the pace by getting as much as $8,000 a year each in housing allowances alone, and saving the college big chunks of Social Security taxes to boot.

But if you say that the IRS intends these special tax benefits only for the clergy, the answer is that all of us are clergymen. This truth ranks right along with baptism in importance in our theology. Indeed, our baptismal certificate is also our certificate as a minister. One does not have to be paid to be a minister. Just who paid the tentmaker during his years at Ephesus?

Even more important, if you are paid, you don't have to be paid by a church or paid for preaching. Just any old income will do so long as you are a member of the royal priesthood, which you are. You can teach math or chemistry or clerk or farm and still be eligible for luscious tax deductions. Harding has shown us how by its "new method of calculation."

Here it is straight from Harding's vice-president: By adopting a "new method of calculation" he has enabled "male faculty members of Harding College, Inc." to receive "housing allowances for 1976 for as much as $8,000," and "in view of the beautiful way in which this program worked for 1976, we are following the same plan for 1977." Now one might take a crack at his obvious anti-feminism by denying the female faculty his tax plums, but that might divert us from contemplating the beautiful landscape of tax benefits to which we are entitled by our theology.

Now with your 1977 IRS worksheets spread before you, start drooling as we list a few of these deduction plums which are yours as members of the royal priesthood. (1) You can deduct "anything spent to provide a home" (the good vice-president's words), including legal fees, deeds, and monthly mortgage payments. (2) As a special sweetener, you can deduct taxes and interest in your housing allowance, above, and then list them again as itemized deductions—in short, you can deduct them twice! Now isn't that a beaut for all of us priests!

But we are just getting started. You can also deduct (3) all insurance on house and contents, (4) all house repairs and upkeep, including painting, storm windows, re-roofing, plumbing bills, electric and gas bills, firewood, and, of course, depreciation, (5) all appliances—deep freeze, stove, refrigerator, vacuum cleaner, washer and dryer, TV, and garbage compacter, (6) bedding, furniture, drapes, rugs, pictures on the wall, and (7) maid-service and baby sitter service and "whatever it takes to make a home complete" (get that quote).

If you keep proper records, you can deduct (9) cleaning supplies—brooms, Drano, Ajax, and perfumed soaps, (10) light bulbs and flashlight and smoke alarm batteries, and (11) outside your tax-free home such things as a new sidewalk, a new landscaping job, lawn fertilizer, and even the lawnmower.

Is it not wonderful that we are members of a church that does not

have a special clergy, one in which all of us belong to the royal priesthood? We are the called-out, the separated, and the IRS makes a clear-cut distinction between us ministers and the Common Joes and Janes who have to put and put. Since we are different, we don't have to render unto Caesar all that is Caesar's. Let's grab our special tax deduction goodies now–lest it be demonstrated that our theological principles are a pious fraud! *–404 Minerva, Murfreesboro, TN 37130*

OUR CHANGING WORLD

The Southwest Church of Christ in Dallas, which originated as a "walk-out" congregation and then united with one of the oldest churches in Dallas that was in a declining condition, now has Jim Reynolds as its pulpit minister, who was formerly at Park Row in Arlington. It issues a bulletin that identifies the congregation simply as The Southwest Church, with Church of Christ nowhere to be found. In fact, one of the articles in the Dec. 11 issue was entitled "The Holy Christian Church, the Communion of Saints." My, my, a piece on "The Holy Church of Christ" would be enough of a shock the first time around. Let us down easy!

There is, by the way, another "walk-out" church in Dallas, this one having walked out on the Prestoncrest Church of Christ. It is the same old story of brothers and sisters who have taken all they care to take. The moment of truth came when an elder walked into a class and perfunctorily announced that that particular class would henceforth disband. The new group meets not far from their old congregation, on the north side of the city and the opposite side of the metropolis from the Southwest Church.

Still more drama in Dallas. The *Dallas News* quotes the district attorney as saying he intends to send two Church of Christ ministers to the penitentiary for misappropriating over $400,000 from a charitable trust set up by the late J. W. Akin to aid Churches of Christ. This fund has been in the hands of those often referred to as "non-cooperative, anti-Herald of Truth" brethren. Due to the alleged irregularities a main-line Church of Christ in Dallas has filed a civil suit in an effort to take control of the fund which yields $200,000 a year in interest. A Dallas grand jury has indicted two brothers, both preachers, from a respectable Church of Christ minister's family, charging that they have funneled money from the trust to their own accounts. The district attorney did not press charges against a third Church of Christ preacher, who is editor of the *Gospel Guardian*, because he returned $18,000 to the fund and helped the D. A. in the investigation. But a reliable source in Dallas informs me that the newspaper report is misleading, that nobody has actually stolen any money; but due to irregularities the main-line church is almost certain to "steal" the fund. So, a Dallas court is going to decide which of two parties within the Church of Christ gets dear old brother Akin's money. I knew the old man personally. In fact, he helped me when I first went away to college, and I know he would be horrified. His own people divided, and now fussing over his money in court. I plan to attend the trial, and I'll be telling you about it. Since it is in the hands of "the unrighteous" and not the brethren, there is a good chance that justice will be done. Justice has already reached forth its hand and placed the fund in receivership. Right now no one is getting anything from it. If our Lord were the arbiter, he might say, *Give all that you have to the poor and follow me!* That would be a change for *both* parties!

The Cahaba Valley Church of Christ in Birmingham has decided to select its elders by ballots from the members. A man must receive 80% of the votes to be elected.

The bishops of the Roman Catholic Church in the U. S. invited hundreds of their youth to write letters to the pope on what they thought of the church and things. They told the pope that they were tired of being told what to believe with no questions asked, that they wanted more relevant teaching, and that they were generally bored with the whole thing. Would letters from our kids be all that different? That is, if they had anybody to listen to what they really think!

OFFICE NOTES

In January I taught in the Intersession at Emmanuel School of Religion in Johnson City, Tn. on 20th Century Restoration Literature, and I had a delightful time visiting in both faculty and student homes. Later that month I gave the Phillips Lectures on Restoration History at Johnson Bible College, and I was the guest of President and Mrs. David Eubanks, who are delightful Christians and responsible educators. At both of those places in Tennessee I got caught in bad weather. In January I was also with the Hilltop Church of Christ in Burleson, Texas, one of our free churches that is now in its own building in a new part of the city, open for business for the Lord and mad at nobody. In February I returned to Johnson Bible College as the "outside" speaker for their Homecoming, where I was with upwards of a thousand of their alumni, mostly preachers and their wives. Such experiences convince one that there are better days ahead. That month I was also with the Southwest Christian Church in Abilene, which overlapped the ACU Lectures but one day, and with our own congregation here, officially the Church of Christ in Denton, which meets in an Upper Room on the courthouse square, which makes us the most scriptural church in these parts. In March (3-5) I am to be in Richmond, Ky., and from 12-19 I will be with two Christian Churches, the first few days with the Central church in St. Joseph, Mo., and the remaining time in Clearmont, Mo.

We can supply *A Short History of the Early Church,* by Harry Boer, for 3.25 . . . and five books by John R. W. Stott, and you'd do well to read everything he writes: *Men Made New* (on Romans) for 2.25; *Guard the Gospel* (on 2 Timothy) for 2.25; *Baptism and Fulness* (on the Holy Spirit) for 2.55; *Basic Christianity* for 1.80; *Christ the Controversialist* (on Jesus' stormy life with the Establishment) for 4.25. Prices include postage. . . . Another old book still available and still important is Francis Schaeffer's *The God Who Is There* at 3.80. . . . Still another (now in paperback) is Elton Trueblood's *The Yoke of Christ* at 3.25. Also available is Louie Cochran's *The Fool of God* (on Alexander Campbell) at 3.80.